MENTAL SCIENCE

MONTHLY

HARVEY HARDMAN, *Editor*

RELIGION
PHILOSOPHY

PSYCHOLOGY
METAPHYSICS

IN THIS ISSUE

★

HOLIDAY GREETINGS
UNIVERSE OF SPIRIT
JOURNAL OF LIFE
DAILY LESSONS
MAHATMA GHANDI
MAN'S GREATEST PROBLEM

★

20 CENTS

Subscription Price, $2.00
(In U. S. A.)

Foreign, $2.15

Vol. XI **January, 1949** **No. 1**

THE MENTAL SCIENCE MAGAZINE

Published Monthly by

THE MENTAL SCIENCE INSTITUTE

HARVEY HARDMAN, Editor

ZOLA M. HARDMAN, Associate Editor

FREDERICK W. BAILES, Contributing Editor

509 17th Street **Denver, Colorado**

CHerry 6795

SUBSCRIPTION RATES

U. S. A.	Foreign
1 year $2.00	1 year $2.15
2 years $3.00	2 years $3.15

20c the single copy

Readers economically minded should subscribe for two years and save $1.00.

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Holiday Greetings

From Ye Editor and Staff

Dear Friend and Reader:

One of the mysteries of time is the fact that it appears to move more rapidly with the passing of the years. When I was a youngster, a month seemed as long as a year does now. Of course the earth takes just as much time to make its journey around the sun, but there is some psychological change that takes place in the mind after sixty or seventy years, which affects one's consciousness. Time moves like a stream which flows almost imperceptibly during the first years of life. Then it picks up speed in the fifties, rushes swiftly in the sixties, and becomes a rapid in the seventies and eighties. It is as though the soul of the individual, sensing the coming of the great change, presses eagerly forward with the supreme desire to reach Home. The intellect and senses simply record the phenomenal change and reproduce it as a state of consciousness.

At any rate, here we are again at the threshold of a new year. What that year holds for humanity no individual knows. But the outline and many of the details are known to the Over-Soul of Man, and had we the psychic vision to read the unseen pattern of destiny now unfolding, we would be able to trace it to its objective expression in terms of future events. Human destiny is created in the soul of humanity and exists as an unseen reality before it becomes visible as the march of events.

The same thing is true of the individual. You and I have already manufactured in our subjective worlds a great part of what is going to happen to us during 1949. We can modify the pattern. We can make a little change here and a little there, like an artist who touches up a painting. But by and large your life during the next twelve months is already in the workshop of your subconscious mind, and the day by day, month by month experiences simply display the wares in terms of experience. I don't mean in exact detail. Outside forces press in on the plan, bend the outline in or out here and there, but only one power can make any fundamental change, and that is *You.*

You now stand at a point in time on a line that extends backward into the past, and forward into the future. Your past experience, especially for the last few years, contains the evidence as to what the coming year will be like, unless you initiate changes in your thinking. For the subjective state of your mind determines the character of your objective experiences. If the past has been unpleasant, the out-picturing of subjective forms of experience of an undesirable nature, then you can be sure that 1949 will bring out more of the same type, or with similar characteristics. The stream of creative energy will keep flowing in the same direction unless you re-direct that energy into new and more desirable channels of creative thinking.

Your study of the principles of Mental Science has provided you with the key for making your life during the coming year better and more satisfactory than the year that is now fading into a rapidly vanishing perspective. So look ahead. Visualize what you want. Impress your creative mind with plans and ideas that are attractive, progressive. Feed them with faith, meditation, and con-

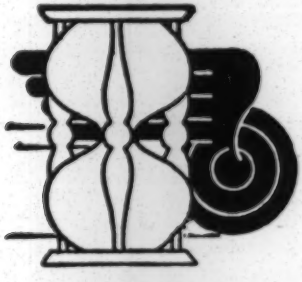
centration. Supplement your mental realizations with practical action in harmony with your hopes and plans. Believe in your heart that the Creative Mind in you, the Silent Partner of your endeavors, will cooperate with you in bringing to pass the objective equivalent of your mental conception. For no matter what your situation in life may be today, there is room for improvement in your affairs.

If you feel that Mental Science has been helpful to you during 1948, and wish to help expand the work of the Mental Science Institute, any offering you make will be greatly appreciated, and the amount is deductible from your income tax. Like any other religious or educational institution, the Mental Science Institute is very largely supported by voluntary contributions of those who are favorably interested in helping to spread its teachings of Truth and the ideals of peace and human brotherhood.

The Board of Trustees and your Editor and Associates extend to you Holiday Greetings and Best Wishes for A Wonderful and Successful New Year.

Cordially yours,

Harvey S. Hardman,
Dean and Founder of
THE MENTAL SCIENCE INSTITUTE.



Universe of Spirit

By Frederick W. Bailes

A child sees a mechanical contraption. His first reaction to it is one of interest. He enjoys seeing it work, and that is as far as his interest goes. As his mind develops he begins to wonder "why" and "how" it works.

Men and women react in a similar manner to things they have never before seen. First, they are taken up with the objective manifestations of a philosophy like ours. With some that is the end of their interest. They never go on to investigate the reasons back of the thing they see. These people are the child-minds of the world, grown up physically, but stunted mentally. But the growing minds, ever alert to learn and understand new truth, can never be satisfied with the mere observation of the phenomena of Mind. These MUST go behind the outer to search into the inner for the reasons. The child-mind is satisfied to hear the watch tick; the adult mind must go back and find out what makes it tick.

This article is directed to growing, seeking minds, for we want to go back of creation to the causes which produce the effects that we see.

When we talk of Creation we should understand exactly what we mean by the term. Creation does not mean making something out of nothing; it means that Spirit is giving form to the eternal Substance of Mind. Spirit manifests by creating the outer form. This form always existed potentially in this eternal Substance. Substance is a manifestation of Spirit, because it was co-existent with Spirit from the beginning, although not yet having taken form. So Spirit makes the form of the thing by becoming the thing It creates. This is why we

constantly say that there is nothing but Spirit in the universe. It is never Spirit AND the universe, or Spirit AND man. It is Spirit IN things for It is in, and IS the thing It creates. When we understand this truth, we can see more clearly why sickness or lack or loneliness can never be a real thing. It may be real as an experience, but never in Reality, because if Spirit cannot be sick or limited in any way, then that in which It manifests can never suffer these limitations which we permit to endure. We understand, then, that Spirit is the Actor in the Universe, the Originator of form.

This whole action of Spirit, therefore, must act within Itself through the Law, which also must be within Itself, to bring forth forms out of Its eternal Substance.

Thus we have the Trinity of: Spirit, the cause of action; Law, the mode of action, and Creation, the result of action.

Spirit is the originating power, forever bringing into form that which is, or is to be. If, then, we doubt the ability of Spirit to bring things to pass, we effectually limit ourselves to our human concepts. We deny that power in the universe which can formulate things for us, and thus we live in a perpetual state of condemnation or trouble. Our troubles are of our own making, because he who shuts himself off from the constructive working of the Law is an outcast from his good.

This discussion brings us naturally to the subject of Emergent Evolution. This is a doctrine in philosophy which grows out of the fundamental that when Intelligence makes a demand upon Itself, It answers Its own demand out of Its own nature. In other words, whenever one has a desire to do or to create something, it is inspired of Spirit.

Spirit does not implant that desire in order to

mock the individual, but to fulfill the desire. The desire is of Spirit, through a medium (man) which is spirit, and the demonstration, when made, is spiritual in nature. Thus even such a seemingly material thing as money has a spiritual basis, for money is Spirit reduced in vibration to material form. Therefore, desire for a thing is the promise of fulfillment. This must be qualified, however, by the statement that "The desire must be in the nature of the universe." If that desire hurts another, or takes away from him that which rightfully belongs to him, then it is not in the nature of the universe. For it is a fundamental of our philosophy that nothing in the universe should wish to harm anything else. Since all are expressions of God, or God indwelling, trying to harm another, is like trying to harm God. A house divided against itself shall fall. The same idea was presented when Jesus said: "If I by Beelzebub cast out devils, then is the house divided against itself."

This brings up the question, "Why did Spirit create germs which cause death?" The fact is, that the germ carries no personal hatred against the one whose body it enters. It is imbued with no intention to destroy the house it lives in. It lives according to the law of its own being, and excretes toxic wastes just as human beings do. These poisonous materials affect us, chiefly because we have our mental states set upon the dangers of our human existence, even when we are ignorant of the presence of bacilli within us. It is quite possible that when we recognize the unity of the universe and everything in it as a divine expression, then these toxic wastes of the bacillus will not harm us. I admit this is a far cry from our present situation in which we fall prey to 1001 diseases. But might

it not be the truth? History abounds with instances of people living in the midst of typhus and other deadly poisons, who were immune to the disease. Metaphysics presents many instances in which mental and spiritual treatment entirely negated the poisonous effects of the bacillus typhosus and other virulent bacilli, and brought the sufferer back from the edge of the grave. When man comes to see that nothing in the universe carries harm for any other thing, then he will understand that when God answers a demand upon Himself, he answers that demand out of His own nature. And although I admit that it calls for a very high degree of realization, I still believe that germs which cause disease in the unenlightened can have no power to destroy the one whose conception of the essential unity of the universe is a vital living concept, felt through and through.

Suppose there is a desire for right action or a right answer at the forking of the ways. We recognize that this demand is made by Spirit upon Itself (in us); therefore, we rest quietly in the inner assurance that Spirit already knows the right answer, and that Intelligence already is moving in right action. The right answer, or the right action is immediately created in Divine Mind, and will be projected through the intellect whenever we are entirely relaxed, trustful and ready for the answer, or whenever there is no longer anything in our mentality that denies the truth of the thing desired.

People want to be well, happy, enjoying better business or financial conditions. These desires are all in line with the universe, bringing harm to no one and taking away from no one that which RIGHTFULLY belongs to him. Spirit, therefore, fulfills that desire by becoming the thing desired. And the more we open up the life to the free in-

flow of Spirit, the more surely we begin to manifest that which was there all the time, merely awaiting the action of Spirit through the law to give it form.

Someone wants to take a class of study. This is in line with the universe. That one should know, deep within himself, that that desire was implanted, not to mock but to be fulfilled. So treatment is not to MAKE things happen, but to provide a clear open channel through which things are able to happen—things which already exist in Universal Spirit but are as yet unformed. The aeroplane and the radio always existed in Universal Mind, but only when the desires became strong, and the individual mentally attuned to them, did they come into outer being.

So long as we think we have to *make* something happen in treatment, we are up against a proposition we cannot beat. Treatment is not will-power, coercion, concentration. It is seeing that which is invisible. Treatment is not something we do to another or to our environment. It is an action of thought alone and takes place in the mind of the healer. The inexperienced healer, not clearly understanding this, is inclined to take on the condition of the one he is treating; then both are caught in the rip-tide of the senses, and both are harmed. The clear-visioned healer draws the person being treated into his own consciousness, dissolves the false state of mind of the other, and brings both out into the light, because he enters the Absolute, forsakes the Relative, and invites the Absolute to stand forth.

Journal of Life

By Margaret Case

"Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer!"

Your outer life, yourself as others see you and know you, is but the reflection or expression of an inner life created by your deepest thoughts. When you realize with Emile Coue, that "Every thought entirely filling your mind becomes true for you and tends to transform itself into action," you realize the importance of care in the selection of the ideas upon which you let your mind dwell.

You might consider yourself an editor of a paper called, "The Journal of My Life." There are at least five reporters on your staff. They are your Five Senses, plus any other Senses, which science may now tell you that you possess. You can depend upon these reporters to bring you the very latest news, and present it to the man at the front desk, your Conscious Mind.

Then your job, as Editor, begins. It is up to you to decide what part of it you wish to see printed in your Journal of Life. Whatever you send to the press room will appear in your Journal; you can depend upon that. Unless, of course, you cancel a story by replacing it with another, before the type has been set. The Press Room is your Subconscious Mind and the Law is that whatever goes into that room will be published.

Does the orderly appearance of your paper, in quiet, dignified print, indicate peace and harmony in your life? Or do bold, black headlines proclaim WAR—that you are existing in a state of turbulance and conflict?

Is your paper a Slander Sheet? Is there a Gossip

Column? What type of humor is to be found in the Comic Section?

What is the outlook in the Financial Columns? And in the columns devoted to Health? Are you pleased with the Society Column?

Are your reporters bringing in plenty of news in the fields of Science and Literature and the Arts? Is there a page devoted to Education, Philosophy and Religion?

It is a big job, editing that Journal of Your Life. Are you trying to do it alone? Or, for inspiration and guidance, are you consulting your Editor-In-Chief the Indwelling Christ?

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Daily Lessons

on

SUBCONSCIOUS MIND POWER

By Harvey Hardman

Foreword

"Without me ye can do nothing."—Jesus.

The terms that Jesus used to express his ideas were suited to his own time and had a vital relationship to the common knowledge and language that were in use by the people who heard him. He spoke in Aramaic, and it is altogether probable that the first notes that were made of his talks were written in Hebrew. And after that they were translated into Greek; thence into Latin, and finally into English.

The sayings of Jesus are generally susceptible to a variety of interpretations and this is, of course, the reason for so many Christian sects. The only rational method for measuring the meaning and value of his words and ideas, is to be found in the way in which they fit into the pattern of modern experience. As expressions of an ancient Teacher, they can have no vital significance for a person in the modern world, except as they are placed alongside the correct knowledge of human life and the mental and spiritual forces that are operating now in our own minds, and by this process of comparison strive at a living conception of his law.

To some extent I have been able to do this, so that his teaching fits into the frame-work of my own experience. I can therefore translate what I find into the modern terms which describe and in a sense define the Law that Jesus taught, and I am convinced if he were alive today, and expounding his principles, he would say that the force he used was *subconscious mind power.*

SATURDAY

Consider this statement of Jesus, "*Without me you can do nothing.*" The disciples were doing many things without him. So are you and so am I. But when we see that he was not referring to himself as a human personality, but was speaking of the creative mind power that is in each person, the meaning fits into the pattern of our own experience. For example: I decide that I shall turn off the light on my desk. Yet I cannot so much as lift my arm without the power of that subjective intelligence within me which operates a most marvelous and complex system of nerves, muscles and other factors required to apply the energy involved in this simple act. Then I say to you: I wish to speak my thought into your minds. I cannot possibly give intelligible utterance to my thought without the most delicate control of a great system of nerves that call into play the vocal cords, the larynx and the lungs, and each must move with utmost precision to form the proper sounds. I, the conscious mind, though I can decide to speak, have nothing whatsoever to do with the automatic functioning of the machinery of voice production.

The fact that Jesus called this mysterious power "The Father within me" simply shows that he had to coin a term to describe something for which, perhaps, there was then no suitable current word. Modern psychology has invented many words as the science has developed. How foolish of us to refuse to connect his terms and the power they defined, with our experience today. It is only by doing this that we can avail ourselves of the lessons that Jesus taught out of the rich genius of his original and powerful mind.

SUNDAY

Let us consider the modern words that we use to describe this strange power of subjectivity without which we can do nothing. "Sub," is a prefix to many words and when added gives a specific meaning. Thus *Sub*way, meaning an undersurface railway; *sub*marine, meaning an undersurface boat; *sub*conscious, meaning consciousness beneath the surface mind. I, the surface mind, decide to do something, but the action is altogether the work of the *sub*conscious mind power in me which operates the machinery of action.

Let us take these facts into the field of spiritual science. What we must learn to do is use this subconscious mind power according to its Law. We can do this only as we see that the Law is not a thing of magic or miracle, but an operative force which we are always using.

Let us consider this statement of Jesus: "If ye abide in me and my words abide in you, ye shall ask what you will and it shall be done unto you." Now here is the amazing dictionary meaning of the word "abide"; "to await expectantly." That is the first definition. The second meaning given is: "To continue in a place or *state.*" Let us modernize this text from the sayings of Jesus. "If you await expectantly in me (the subconscious mind), and my words (the decision of the conscious mind) continue undisturbed as the state of expectancy, you shall ask what you will and it shall surely come to pass."

To put the matter still more simply: Ask what you will and await *expectantly* the action of the creative mind, the Christ Principle incarnate in you, and it will come to pass in your experience. Thus it is that all things are possible through Christ in you.

MONDAY

Of course we are always abiding in the Law either knowingly or unknowingly, and so bring things to pass constantly. For the Law is ever-active and its action accords with our thoughts and desires. One of the principal obstructions to individual progress in the use of the subconscious mind power, is impatience. While you can do *nothing* without the power of the Law, you can do all things *with* it, once you learn to *abide* in it, and by constant faithful practice along the lines of your selection, make demands upon it for greater power and efficiency. This naturally brings into your life all that you need of the good things of the natural world. There are no short cuts. Work, study, practice and await expectantly the sure results that come from contacting these deeper levels of creative mind power that await your use.

If when I first started on my career of teaching I had said "O, I shall never be able to talk about or develop a lesson for more than fifteen minutes," and had continued in that state of limitation, abiding in that thought, I never would have achieved success as a teacher. But I persisted and increased my range of analysis to thirty, forty, sixty minutes until finally it was and still is easy for me to talk at great length upon any subject matter pertaining to my lesson. I simply learned, through practice, how to tap the deeper levels of subconscious mind power.

When I think of the joy of the unfolding of the great power; the constantly increasing capacity to serve my fellowman, and the rich experiences that grow out of the work, I am devoutly grateful that I accepted the scientific view and was willing to *abide* in the Law.

TUESDAY

"The kingdom of God is within you."—Jesus.

For many years I have been teaching the simple gospel that each person has within him the superior intelligence of his own Master, or Divine Self. The essence of my teaching is to this effect: The mental Law is perfect and impersonal just as any other law. The Master is wise and powerful but cannot interfere with the decisions and choices of the intellect or conscious mind of the individual, because He is subjective and therefore responsive to objective mind suggestions and control.

Many students find it difficult to reconcile the conception that the Master is wise and powerful with the fact that he is yet subject to the commands and decisions of the conscious mind with its intellectual limitations and erroneous notions. It amounts to this: You have within you the inherent capacity for divine Guidance, for inspirational and intuitional power, and many other values that are as yet unrealized, but you cannot avail yourself of these powers and inborn capacities until you subordinate your conscious mind opinions to the principles and laws of spiritual science. This involves discipline, study, work, and the application of the principles to the simplest problems of daily life. A man ignorant of the laws of navigation might direct a ship, but not with any degree of certainty as to where it would land. In like manner the individual can and does direct his own destiny and drive his body and the Soul into strange and often tragic experiences. All the while the Soul contains the Law of right action, and the answer to every problem that arises in the course of the personality experience. But not until the conscious mind or personality masters the Law of the Soul, can there be any scientific certainty as to the direction of life.

WEDNESDAY

Jesus, in one of the most beautiful allegories ever written, told the story that forever silences the belief in a cruel and unjust God. That is, it destroys every vestige of fear in the heart of the one who reads the story without the colored spectacles of an outworn theology. It is not necessary to make comment on the parable of the Prodigal Son except to call it to your attention.

Punishment, while it is not an invention of a personal God, is, nevertheless, a wise and most valuable form of discipline. If we never suffered as a result of our mistakes we might go on making them endlessly. If the shoe pinches too much we buy a comfortable pair. If the emotional hell gets too hot, we at least try for a way of escape.

The natural and spiritual effect of punishment for violated law, when it takes place as the operation of either natural or spiritual law, is always helpful and promotes the development and welfare of the individual. Mental Science takes the position that ignorance of mental and spiritual laws is the primary reason for all human misery. For knowledge of the physical world and its laws, even when such knowledge leads to great success, is no protection against suffering and unhappiness. So long as false ideas and wrong actions endure in the life of an individual, so long will he pay the penalty of his ignorance and wrong-doing. But the moment he abandons the course that led to suffering or any other form of punishment, that moment healing begins and his restoration to a healthful state of living is assured. God has no part in the imposition of penalties for broken mental or spiritual laws except that God is principle incarnate in man and acts through an infallible Law to teach truth to those who seek truth.

THURSDAY

"When you stand one day surprised by your own endurance, somewhat awed by the fact that extended effort has not worn you out, but has stimulated you, then the simple statement of Jesus comes into your mind, "It is not I, but the Father within me—He doeth the works."

Many heard the teachings of Jesus without acquiring the key to his hidden meaning.

Let us consider another of his great mystical sayings. He was engaged in a very heated controversy with the lawyers and scribes. He had told the people plainly that they should not labor merely for "the meat which perisheth" meaning food for the body, but "for the meat which endureth unto everlasting life, which the Son of man shall give unto you." The son of man, of course, being the Soul of man, which in the symbolism of the Essenes, was regarded as being represented by the Soul of the Wise Master or Initiate, but which is present, potentially in each person. His questioners asked what they should do to secure this "food" and Jesus replied that they should "believe on him whom he (God) hath sent." They immediately jumped to the conclusion that Jesus was referring to his own personality, so they asked another question: "What sign (actual evidence) shewest thou then, that we may see and believe thee? . . . Jesus still patient, explained that the bread Moses gave to the people in the desert was not the *true* bread. "I *AM* the bread of life . . . " But he knew in his heart they did not understand. His secret meaning was that the Soul or I Am of the individual is the true source of Life and that whoever discovers this, is passed from fear of and belief in death, to life everlasting, for he shall have found the key to immortality.

FRIDAY

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light, but if thine eye is evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."—Jesus.

The text says that the light of the body is the eye—the physical organ of sight. It does not require much power of insight to perceive that this is not to be taken literally, for it is not the eye, but the mind that sees, and the true meaning is that the light of the body and of all things is the "I," the self. But it is also clear that if the "I" be darkened by ignorance, how great indeed is that darkness. The potential "light" is in very truth understanding or the consciousness of truth. "If thine *eye* be evil"—that is lacking in the *good* which is knowledge—"thy whole body shall be full of darkness."

In another parable, the Wise Master of the Essenes, using a symbol which it would seem that even the literalist could penetrate, compared the eternal Life Principle in man to the soil of the earth. But this too was lost upon the people, not only of his time, but of subsequent ages as well.

The light that is in thee is the Subjective or Creative Mind, and it is never darkened, but the intellect, because it is the power of will and choice, may believe error instead of truth and so the individual may walk in darkness, may hunger and thirst, until the time of illumination comes when "old things are done away, and behold, all things become new" as the consciousness of the Wise Master within is accepted as the source of light and life and freedom.

Mahatma Ghandi

There is an indefinable, mysterious Power that pervades everything. I feel It though I do not see It. It is this unseen Power which makes Itself felt and yet defies all proof because It is so unlike all that I perceive through my senses. It transcends the senses, but it is possible to reason out the existence of God to a limited extent. Even in ordinary affairs we know that people do not know who rules, or why and how He rules, and yet they know that there is a Power that certainly rules.

In Mysore last year I met many poor villagers, and I found upon inquiry that they did not know who ruled Mysore. They simply said some god ruled it. If the knowledge of these poor people was so limited about their ruler, I, who am infinitely lesser in respect to God than they to their ruler, need not be surprised if I do not realize the Presence of God, the King of Kings. Nevertheless, I do feel, as the poor villagers felt about Mysore, that there is orderliness in the Universe. There is an unalterable Law governing everything and every being that exists or lives. It is not a blind law for no blind law can govern the conduct of living beings. And thanks to the marvelous researches of Sir J. C. Bose, it can now be proved that even matter is Life. That Law then which governs all Life is God. Law and the Law Giver are one. I may not deny the Law or the Law Giver because I know so little about It or Him. Just as my denial or ignorance of the existence of an earthly power will avail me nothing, even so my denial of God and His Law will not liberate me from Its operation. Whereas, humble and mute acceptance of Divine Authority makes Life's journey easier even as the acceptance of earthly rule makes Life under it easier.

I do simply perceive that whilst everything

around me is ever-changing, ever-dying, there is, underlying all that change, a Living Power that is changeless, that holds all together, that creates, dissolves and re-creates. That informing Power of Spirit is God, and since nothing else that I see merely through the senses can or will persist, He alone is! And is this Power benevolent or malevolent? I see it as purely benevolent, for I can see that in the midst of death, Life persists; in the midst of untruth, Truth persists; in the midst of darkness, Light persists. Hence, I gather that God is Life, Truth, Light; He is Love; *He* is the Supreme Good!

But, He is no God who merely satisfies the intellect, if He ever does. God, to be God, must rule the heart and transform it. He must express Himself in every smallest act of His votary. This can only be done through a definite realization more real than the five senses can ever produce. Sense perceptions can be and often are false and deceptive however real they may appear to us. Where there is realization outside the senses it is infallible. It is proved not by extraneous evidence, but in the transformed conduct and character of those who have felt the real Presence of God within. Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself. This realization is preceded by an immovable Faith. He who would in his own person test the fact of God's Presence can do so by a Living Faith. And since Faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral Government of the World and, therefore, in the Supremacy of the Moral Law, the Law of Truth and Love. Exercise of Faith will be the safest where there is a clear de-

termination summarily to reject all that is contrary to Truth and Love. I confess that I have no argument to convince through reason. Faith transcends reason. All I can advise is not to attempt the impossible.

Alberta Hilands

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Hardman, Zola M.....Mental Science Inst., CH. 6795
Hills, Kirk A.....391 Forest, FR. 8076
Lonergan, J. A.....135 S. Marengo Ave. Pasadena 5, California
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Warner, Lola E...138 N. College Ave., Fort Collins, Colo.
Carleton Whitehead.....1550 Marion, KE. 5098
Williamson, Mrs. W. A.....1904 Logan, CH. 0426

Man's Greatest Problem

By Harvey S. Hardman

In Greek mythology there is a character, a great king, whose name was Midas. This king, so the story goes, had a stand-in with the god Dionysos, a very powerful god, who could work miracles. Midas prayed to Dionysos, asking that he be given the power to turn everything he touched into gold. The god must have had a keen sense of humor, for being a god, he could foresee what would happen to Midas, once his prayer was answered.

Having been granted his petition, Midas tested his gift, found that it was the real thing, and was most happy. He went about the palace, touching the furniture and fixtures, and wonder of wonders everything he touched turned to solid gold. He was indeed a gay Monarch when he sat down to dinner, with all his courtiers and servants ready to obey his orders. But, lo and behold, this power he now possessed was universal. His wine turned to gold and the goblet. His food turned to gold so he could not eat what was served.

Midas was in a spot, so to speak. His new found power was a curse instead of a blessing. So there was only one thing to do: Implore the great god Dionysos to release him from the curse of gold. The god, still mirthful at the greed and folly of the king, readily agreed, but with a condition attached. The king was to have the elongated ears of an ass attached to his head. This was done and the king adopted a new headgear to conceal his folly. A sort of permanent dunce cap was invented. But his wife gave the secret away, and even the gods could not erase the insignia of greed.

I sometimes wonder if many Mental Scientists do not make the mistake of making unconditional requests of the Great Law, and as a result, get into

more trouble than they get out of. The principle of formulation, specifying the ideal to be realized through demonstration, is an important element in the use of the Law. You see, king Midas, to stress our point, did not stipulate that only gross matter, rocks or metal, should turn to gold at his touch. When you use the mental Law, be wise and conceive the ideal—good health, abundant financial supply, the mate suited to your own mental and spiritual development—and leave to divine Wisdom the details in the out-working of the problem. There are, of course, occasions when a definite problem must be solved in a specific manner, but even then the wise thing to do is to trust the divine Law to work out details.

The folly of Midas is more than balanced by the wisdom of a great character in the Old Testament —Solomon. At the time Solomon took over the throne of David his deceased father, there was no Temple to the Hebrew Deity. So the people followed the practice of the pagans and "Sacrificed in high places. And the king himself went to Gibeon to sacrifice there; for that was the great high place. While he was in Gibeon, the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said: Give thy servant an understanding heart, to judge thy people, that I may discern between good and evil."

The Lord was pleased with Solomon's request, and not only gave him a wise and understanding heart, and commended him for not having asked great riches, long life, and power over his enemies, but gave him also the things he had not asked, both riches and honor. And that was the beginning of the Golden Age for Israel. Unto this very day, three thousand years later, the name of Solomon

is a synonym for wisdom and justice in the realm of great Rulers. For the building of Solomon's Temple to God soon began, and finally stood a monument to the sagacity and devotion to his God, of one of the great kings of the ages. Not until five hundred years later was that temple destroyed.

Those two lessons have a direct bearing on our topic for today, *Man's greatest Problem.* When we define the *greatest* problem, we must not confuse it with lesser or minor problems. For when we discover the key to the greatest problem, we will have the answer to all the lesser ones. For one thing is certain: the greatest problem of all is not objective, as existing in the external world. It is purely subjective, hidden within each person.

Fundamentally, the problem is one of self-discovery, or in strict science, it is Self-Realization. But this demands elucidation, since the problem is obscured by the phenomena of the objective or material world. So an illustration may throw some light on this important point.

You are identified by a name. Your name is like a sign, and you are known as a legal and social entity by the name you bear. But is the name *you?* No, you say, of course not. I am I, regardless of my name. I could assume another name, but still that would not change my Self. My new name would still be a tag or a sign of identification.

We look at the name of a great store, say the Denver Dry Goods Company. But that name does not tell about the wealth, the vast stock of rich merchandise inside the store. It is much the same with you. The name you bear you can write at the bottom of a check, if you are so fortunate as to have a large bank account, but your name is not the money in the vault. In answer to the question

as to my identity, I can say, I am Harvey Hardman. But does that spell out the mental resources inside me? Of course not, you readily agree.

But we may well ask another question: suppose it were possible to take an inventory, a detailed statement of everything inside of Harvey Hardman, or you, or any one. Would that be the final statement of what you *are?* Certainly not. *You* may inwardly possess great knowledge of art, engineering, music, science, philosophy; you may possess the mental equivalent of great material wealth, all within yourself. But none of these inner resources, nor all of them together, constitute your selfhood. They represent either mental, spiritual, or material goods you have accumulated. You possess them, not they you. So let us admit, as a sort of foreword to the argument, that the greatest problem which each of us must know if we are to base our philosophy upon a solid foundation, is just who and what we are, and then try to point the way to the solution of the problem, which is to *"Know Thy Self."*

We turn to the natural world to give us a clue to this greatest of all problems. In nature, too, we realize there are undiscovered, as well as revealed, laws, prinicples, and infinite resources. The great Giant, Steam, existed at the time slave-labor was used to build the ancient pyramids in Egypt. But no one knew how to harness the Giant until, thousands of years later, James Watt, with seeing mind, discovered significance in the bouncing lid of a teakettle of boiling water. For steam-power ushered in a new age for mankind. And so with electricity, and now, at this late day, we have atomic power, a Giant so enormous potentially, and yet so small physically, that the brightest minds on this planet

are puzzled as to the best way to harness the energy, and civilized man is terrified lest it get loose because of the greed and ambition of so-called statesmen and military brass-hats, and wreck the world.

The only kind of power that can rule atomic energy for the benefit and blessing of mankind is spiritual power. And it really appears that there is very little of either moral or spiritual power in the world of today. Three old pagan gods are the Three Horsemen of the Apocalypse, Mars, Moloch, and Mammon. They are riding fast and with merciless fury over the hearts and the rights of man.

But one point we must not overlook as we seek for the answer to the greatest problem of man, the collective species, and man the individual. The point is: every discovery made by science reveals a perfect law. What men do with the perfect laws may be very imperfect, but the laws are impersonal, and act perfectly even to destroy, maim, and murder. The murderer is the man who fires the gun, releases the atom bomb.

When you discover your Self, that invisible, mysterious Entity who lives behind the mask of your personality, you also find the key to all the lesser problems of life. You find the secret of personal and financial security. The symbols of security—money, bonds, houses, lands—may change and pass. But when you have found your Self you can acquire new symbols of wealth, new ways to independence and security. All good things respond to you, are attracted to you, when you know, and revere, and secretly work with your Self. Health, love, friendship, all wait on the one who knows the One Who is greatest of all.

It is not difficult to understand whether you have, or haven't discovered your Self. Do you

look with envy upon the man who has wealth, position, power? Then you have not found your Self. Do you say, Look at her! She has a good husband, fine clothes, elegant furs, a beautiful home, rides in a modern motor car, while I have to struggle alone, with hungry heart, empty purse, living in a shabby apartment or lowly shack, lacking all the really good things of life! Then I say, you have not found your Self, for the one who knows the Self envies no one.

But there is a Road that leads to Self-discovery, and to the sublime spiritual achievement called Self-realization. That Road also has a name, and the great Nazarene pronounced it: *RENUNCIATION*. It appears to be a very hard Road to travel. Some of the ancient religious secret Orders made renunciation of all material and personal attachments the condition to initiation. Jesus himself made that a condition to discipleship. But when that condition is honestly and fully made, all things needed for a rich and abundant life are added to the one who does so.

We have a glimpse into that secret in the saying of Jesus: "Seek ye first the kingdom of God * * * and all these things (food, shelter, raiment) shall be added unto you." And in another lesson on the same subject, he said that a hundredfold more of everything renounced should be given unto the disciple.

But the renunciation to be made is not of material things. It is a spiritual act, in which the one making it recognizes that all attachments, all possessions, and all loyalties must be utterly subordinate to the one supreme loyalty—to the Christ within, the Master-Self.

The reason so many people live limited, unhappy lives, is because they mistake their name for their

essential selfhood. They regard their personality, which is after all only the mask they display to the world, for the Person behind the mask. The Person behind the mask remains a non-entity, the great Unknown, until spiritual Light dawns in the mind. And if that Light does not dawn, due to superstitious ideas about God and religion; or to the hypnotic suggestions of people and material things, then the divine Person remains throughout the incarnation of the unfortunate individual as the Unknown. Dr. Carrel wrote a book about Man the Unknown, referring, of course, to the Man behind the mask.

Your name, the insignia of your personality; the things you possess; the conditions in which you live and move; the people in your world, all these are but shadows cast by the light of your mind, the creations embodied by your thoughts and beliefs. If you attach too much importance to such things and conditions, then you are sure to be the victim of loss and disappointment. When they go out of your life you are empty and lonely. But if you are spiritually married to the Christ in you, if you know your real Self as the Silent Partner of your endeavors, you won't be lonely, and you won't be poor, no matter what happens to your affairs.

I think I appreciate friendship as much as anyone and greatly treasure the love of those who travel the road of life with me in loving comradeship. I think this is especially the case of a teacher of spiritual laws and mental principles. But when any one desires to detach himself or herself from me and walk along another road, I say, God bless you and may the walking be good, and prosperity attend your steps. And if the erstwhile friend or follower be angry or disgruntled, I give my bless-

ing just the same. I cannot afford to entertain regrets, nor am I inclined to make apologies. For whatever of good I may have received from the relation, I wish to treasure, nor will I corrupt it by unkind thoughts or bitter memories. I know One who will never leave me nor forsake me. I know His Name, and it is Wonderful, the Prince of Peace, the Immortal King of all my being and becoming.

Jesus saw the necessity of discovering the Greater Self if we are to walk in the Light, even as He is in the Light. And seeing the misery and frustration of the great multitude, he said that, "Seeing they do not perceive, and hearing, they do not understand." Well did he know that spiritual blindness is as real as physical blindness, and mental deafness is as great a handicap in life as the inability to hear the vibrations of sound. Nature manages to supply some form of compensating balance for those who are maimed, or suffer the loss of one of the senses. But there does not appear to be any compensation for ignorance of the spiritual laws of life. And those who are so handicapped wander bewildered through the deserts of poverty, and sickness, and unhappiness, and get lost in the wilderness of the rugged mountains of materiality. No wonder the Compassionate Christ in Jesus told that pathetic story of the lost sheep, and the Shepherd's long search, and joyful return with it to the fold.

"Seek and you shall find; ask and you shall receive; knock and it shall be opened unto you."

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If

By Ella Wheeler Wilcox

Twixt what thou art, and what thou wouldst be, let
No "If" arise on which to lay the blame.
Man makes a mountain of that puny word,
But, like a blade of grass before the scythe,
It falls and withers when a human will,
Stirred by creative force, sweeps toward its aim.

Thou wilt be what thou couldst be. Circumstance
Is but the toy of genius. When a soul
Burns with a god-like purpose to achieve,
All obstacles between it and its goal
Must vanish as the dew before the sun.

"If" is the motto of the dilettante
And idle dreamer; 'tis the poor excuse
Of mediocrity. The truly great
Know not the word, or know it but to scorn,
Else had Joan of Arc a peasant died,
Uncrowned by glory and by men unsung.